3:Watson E-4,5 (1943) 1952 SM4 Guarani SM4

system of recognized proprietary rights over hives when found (according to the finder), and indications are that a rude sort of conservation was practiced. This aimed at not destroying a hive or robbing it to the extent that the bee swarm would move to another location, making it necessary to rediscover them or find a new swarm. Amulets are reported for honey gathering among modern Cayuá[48] and apparently were used to keep the bee swarms from leaving their hives as well as to insure a good quantity of honey. There is little reason to think such practices uniquely modern. The magic in this regard is generally similar to hunting magic.[49]

MATERIAL CULTURE

The aboriginal Cayuá house type was the *tapúi*, a long house with a roof which sloped to the ground. The heavy part of the interior structure was composed of a quadrangular skeleton of stout poles lashed together, using crotches in the uprights to place horizontal pieces. Over this basic structure was erected a light framework of bamboo stringers or other small material, inclined at a 45° to 50° angle; running from the ground, the opposite banks of stringers met at the roof peak. (See Plate I.) Across these, all around the structure, were lashed the horizontal stringers, regularly spaced. The sides of the house were flat, but the ends were rounded out like half-sections of cones. The general impression has been described as that of an overturned boat, V-shaped in cross-section. The whole was then thatched, and appears quite similar to the house type described for the Coastal Tupi; it is also generally similar to that in use among a number of Amazonian peoples, not Tupi-Guarani. The doors were usually low and were from one to three in number, possibly more. Such houses varied in size, but in the main they were to be described as large. The size of the structure and the disposition of interior arrangements all unmistakably show that the *tapúi* was intended to accommodate the extended family, which was aboriginally the basic unit of society.

Houses were placed in cleared spaces in the forest, and a rectangular ground immediately in front and about the *tapúi* was beaten hard and grassless by the feet of many dancers.

The furniture of the *tapúi* was fairly simple. There were small, low wooden benches carved from a single block of wood, sometimes, if not always, in the shape of animals. Hammocks were knotted of cords of *caraguatá* fiber and perhaps also from cotton. Strelnikov mentions a modern hammock of pigskin,[50] and therefore hide may formerly have been so used, although this is

[48] Ambrosetti, 1894, p. 741.

[49] Honey probably had unusual importance to certain aboriginal peoples of Brazil, for its qualities if not always for its quantity. This is also suggested indirectly. Today, the rural Neo-Brazilians in the region of the Cayuá attribute to wild honey a considerable dietetic and curative virtue.

[50] Strelnikov, 1928, p. 336.

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Pictures by courtesy of Chicago Natural History Museum. Photography by Virginia D. Watson.

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FIG. 2. Passing up tied bundles of thatch for roof, to be held in place under horizontal bamboo stringers. House location in open field not typical of Cayuá; house was for anthropologists. House style typical of present Cayuá.

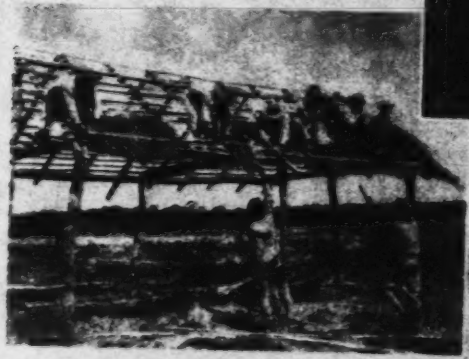

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FIG. 1. Single remaining aboriginal-type *tapúi* at Taquapuri. Log tanks for *cáuí* in center. Dance ground in left foreground. Corn for *cáuí* cooking in iron pots on fire.

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FIG. 4. Men of joint work group (*mbofirão*) clearing a *kokué* for planting. They try to keep up with each other as the line of workers advances across the area to be cut over. Here second growth of about a year, small trees and brush, is being cut.

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FIG. 3. Modern style of Cayuá house with bamboo "board," sides, yet showing some *tapúi* influence in the back which is inclined and wholly of thatch. Squash ripening at side.

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FIG. 5. Burning off the slash—at the height of the fire. This slash was not as dry as some, and the result will not be a clean burn. Some trees are usually left standing.